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HISTORY OF THE CHURCH OF

MT. LEBANON, N. Y.

No. 16.

THE DINING HALL.

THE usual and regular times for the taking of our meals were at 6-30 for breakfast, 12 for dinner and 6 o'clock for supper. The tables are about twenty-eight inches high and three feet wide. Four persons form a square, and three squares are seated at one table.

The people are called to their meals by a signal from the large bell and subsequently to the table by the ringing of a smaller bell. All remain standing in their respective places, till quietness is restored, when a few moments are spent in silent prayer, while in a kneeling posture. The same order of prayer also follows at the close of each meal. All the varieties of food were served that were known to be acceptable at the time, and especially those that could be provided by the Community. In the infancy of the Society, the kinds of food were very few and the manner of preparation of the simplest kind. This however, has increased from year to year, till at the

present time, (1850) our table is bountifully spread.

So early as 1789 bean porridge was one of the principal articles of food, and this with potatoes and bread would serve for a meal. At a later date new biscuits were eaten for breakfast, with fresh pork and potatoes, accompanied with pie or sauce and tea or coffee.

Pewter plates were quite universally used at the beginning of this century, and in some families they were retained as late as 1823. Porcelain plates were next introduced, from which to eat, but the wooden plates were retained for several years longer on which to serve the bread. The most of a departure from the plain, simple fare of the week was made for the supper on Sabbath evening when the best flesh, fish or fowl was presented, accompanied with various kinds of pie, cake and preserves. This plan was also followed on Christmas and Thanksgiving days, as it was a general custom observed by most of the people in this section of the country.

In 1841 a great change was made in our mode of living. Swine's flesh was wholly removed from the articles of diet, and all kinds of meat and fish were dispensed with on the Sabbath.

Cider, which had been used at the table till this date, was wholly removed, and tea, coffee or water was accepted.

TEA.

At first, the Society used but a small amount of foreign tea, but in place of this used Sage, Red-root, Aven's-root and Liberty tea. In a few years the tea from China was accepted and used with milk and sugar, particularly for breakfast.

In 1808 tea was used, largely, without sweetening, and this continued for several years. In 1840 all foreign tea was removed from the table and used only by direction of the physicians. Domestic tea was now used by the family. Some preferred to drink milk while others accepted milk and water.

Foreign tea and coffee were again introduced in 1855 and Believers have been more or less effected by the prevailing sentiment around them. Several persons accepted the reform views of Sylvester Graham, and abstained from the use of tea and coffee, and from the eating of meat, and all animal fats. The vegetable diet had found some earnest advocates, who believed that all food should be prepared in a simple and healthful manner.

BOOKS AND PERIODICALS.

There is perhaps no subject in the history of the Community which has been more varied than the one now under consideration. In the warfare which engaged the attention of the Believers, they only thought of the world, as the one thing from which to be free, and their literary studies

shared the same fate as every other temptation toward a worldly life. The laying of a foundation in the temporal and spiritual interests of the Church was of the first importance, and for several years the reading of books and papers claimed but a very small part of the time.

After the gathering of a second class into the order, it was found necessary to give more attention to the education of the children and youth, and especially after the publication of our faith, in 1808. A public school was instituted in 1817 and the number of books increased quite rapidly. Soon after this it was thought best to open a library, and for this purpose all the books were collected and arranged in order for use by the family.

In 1833, one hundred and twenty volumes including works on History, Biography, Morality, Mechanics, &c., formed the library, and to these additions were constantly being made.

As late as the year 1812 but little time was used for either the reading of Books or papers. In 1858 some ten or twelve periodicals were regularly received into the family. Two agricultural papers and the Scientific American were also received. The physicians subscribed for two papers, the teachers of the school for one, while several were taken at the Office.

A journal of passing events has always been kept by the Church, and in this could be found an account of our business transactions; our struggles with the state legislature; our troubles and expenses with opponents in law, and our afflictions with apostates.

(TO BE CONTINUED.)

FISHING.

ALONZO G. HOLLISTER.

JESUS compared the reign of the heavens to a net cast into the sea. Men do a great deal of fishing in the sea, and all the fish they take out of the sea, are rendered incapable of propagating their kind afterward. Do those who argue that the world will be depopulated if the gospel of Christ prevail, which is the gospel of virgin purity and continence, also object to fishing in the sea for the same reason? Do they have any fears that the sea will become depopulated, by all that men can do, or that the fish thereof will not fulfill the purpose of their creation? If not, then is the fear that the gospel of virgin Brotherhood and Sisterhood will run the world out proved a selfish fear, and objections based thereon have not the least foundation in principle.

Jesus said he would make his disciples "fishers of men." All the fish which his fishermen take and prepare as subjects for the heaven of eternal life, can no more propagate a carnal, worldly offspring, for they have become eunuchs, spiritually speaking, "by means of the kingdom of heaven." Will the earth therefore cease to be peopled? It will if God so designs, and men cannot prevent it. If such is not the design of the Author of the gospel, no more fish will be inclosed by the net than are required for the Lord's use, and there is no more danger that the earth will become depopulated thereby, than that the sea will be deprived of all its fish by fishing.

A net allows little fish enough to

keep the sea stocked, to pass through. It is the animal or psychic man that propagates animal life, and while employed thus, he can receive only a rudimental knowledge of spiritual laws and principles. Not till he is ready to seek and practice the truths of the higher, spiritual uses of life, will these rudimental knowledges germinate as seeds and grow into a preparation for the gospel net. Until such is the case, he is not wanted.

Mt. Lebanon, N. Y.

Religious Services held at Canterbury, N. H., Sept. 14, 1890, Commencing at 10 o'clock, closing at 11-40.

SCRIPTURE READING from Ephesians vi., 11-18. Opening Hymn, "Raise the Standard." Introductory remarks by Elder Henry C. Blinn, who called the attention of the Brethren and Sisters to the additional blessing realized by the presence of beloved gospel friends from two of our sister Societies, viz. Enfield, Conn. and Gloucester, Me. Br. Daniel Orcutt, Sisters, Elizabeth Copley and Maria Lyman of Enfield in return for the kind welcome extended, communicated love from Gospel friends at their home, accompanied by expressions of loyalty and confidence in God's work.

Br. Samuel Kendrick, and Sisters, Sarah Fletcher, Amanda Stickney, Prudie Stickney and Ada Cummings of Gloucester, were next introduced. Br. Samuel, whose age numbers some eighty years, spoke as one who has found immortal youth in the spiritual life which he has led from early childhood; having had more than seventy

years experience with Believers. He stated, "I have found peace and satisfaction in obeying the principles of the gospel as taught by Mother Ann Lee. I believe the highest light is found among this people. If there is a higher light, I am willing to investigate and accept it." The Sisters accompanying Br. Samuel sang a beautiful piece commencing, "I will take down my harp from the willow," &c., after singing, each gave satisfactory testimony of the goodness of God and of the hundred fold relation they had found among his people, expressing unchanging determination to bear the cross of Christ.

The piece entitled "Inasmuch" was next sung; and immediately followed by a request from Elder Nicholas Briggs that the beautiful piece which originated at Mt. Lebanon, "We shall meet," should also be sung. After the singing, Elder Nicholas referred to a dream of the previous night in which he found himself enjoying a beautiful meeting with those who possessed the brightness and whiteness to which the sentiment of the piece referred. "The dream," said he, "caused me to spend an hour in soul reverie, in consideration of the relation which Believers sustain to each other individually. Is the life actually lived which ensures a place with those whose garments are clean, made spotless white? If the past, viewed in the light of the present is unsatisfactory, the latter affords an opportunity for amendment. If we have sown weakness where we should have sown strength, let us not repine, but with greater earnestness and better efforts seek to attain unto

the perfection of spiritual purity which we profess to maintain."

These remarks were followed by the singing of the spirited piece, "Lion hearted brave and true." Some of the Sisters spoke appreciatingly of the blessing of a correspondence held with Brethren and Sisters in the several Societies, it being a stimulus to good works. With many, a correspondence commenced in youth with gospel friends has proved of life-long benefit.

Words may not be able to portray the spirit of the choice testimonies of the beloved Ministry and Elders, but their united call to raise higher the standard of Christian excellence is written in the hearts of the people to whom it was addressed. Many worshippers feelingly responded to the promptings of the divine influence.

One young Brother said, "I will be brave in the battle, that I may know the joy of victory." Another added, "When I made my choice to serve God I did not confer with flesh and blood. The loss of companionship cannot change the pledge of consecration then made, standing face to face with a truth received. I resolved to obey the same without even a thought whether I should find companions or realize the loss of them in attempting to follow the perfect pattern. No one can feel alone who can truly sing, 'I have feet with God they're walking.' The Lord our God will sustain his people and in his service is eternal joy." These remarks were subsequently followed by Br. William Briggs who said, "John the revelator wrote, 'I heard a voice from Heaven as the voice of many waters.' My

soul has heard that voice to-day in the testimonies of Brethren and Sisters. It is impossible, as has already been stated, to hold the world in one hand and the gospel in the other. We cannot serve two masters, if we support the relations of the world, although none of our Brethren or Sisters may be conscious of it, we are not giving our strength to the cause which we profess to support. We would not prove recreant to our call, nor forsake the spiritual interests of a home that has sheltered us from early childhood to the present age. Let us renew ourselves in obedience to our faith and a closer walk with conscience."

"Christ of the Ages" was then sung followed by more speaking and singing. One Brother who with his companion and children, has recently united their interests with our Society, spoke of the higher aspiration after the divine life of the Master which continually filled his soul, and testified his appreciation of the spiritual life which he found practically illustrated by Brethren and Sisters.

One of the last speakers added, "The import of all the good words spoken in worship this morning may be found in the Apostles injunction to put on the whole armor of God. It is the whole armor that is needed, not merely a part of it, to make us able to withstand all evil. Whoever possesses the full armor does not shine with light that is the reflected goodness of another, but with that which is the result of personal endeavor and self-sacrifice."

At the close of the services Elder Henry called the attention of the as-

sembly to the subject of the MANIFESTO; stating, "It is one of the avenues through which the light of truth can be published to the world; and Brethren and Sisters who have the ability to speak, will find themselves equally able to write the same thoughts which they express so clearly in the time of worship. I would request all to regard the MANIFESTO as one of the essentials of our life; to mention it in conversation with friends and conscientiously do what we can for its support."

At the close of the services, we thought that the worshipers might well feel that they had tasted of the good things of the Heavenly kingdom. It was one of many seasons where the soul feels what language cannot portray.

"GATHER UP THE FRAGMENTS."

ERNEST PICK.

I.

THOUGH Christ a thousand times in Bethlehem be born
But not within thyself, thy soul will be forlorn,
The Cross of Golgotha thou lookest to in vain,
Unless within thyself it be set up again.
Sheffler.

II.

The proper way to resist evil is to absolutely refuse to do evil either for one's self or for others.

III.

It is by those who have suffered, not by those who have inflicted sufferings, that the world has been advanced.

IV.

It is the curse of every evil deed
To be of many others the ever fertile seed.

V.

To tell the truth, to advocate liberty and equal rights regardless of time, place or audience is throwing pearls before swine.

VI.

In adversity keep up

In prosperity keep down :

Will lighten the heft of the cross

Remove all thorns of the crown.

VII.

No roses without thorns, many thorns without roses.

VIII.

You never will please each and all, yet be of good comfort and cheer—vanity is all.

IX.

Good advice? When you need it, you don't get it, if you get it, you (think you) need it not, but mind the best advice comes on crutches—always behind.

X.

Of all kinds of shame, the worst, surely is the being ashamed of frugality or poverty.

Livy.

XI.

Love all, trust few, do wrong to none.

XII.

I am strongly impressed with the necessity of urging the moral side of non-flesh-eating. I am thoroughly convinced of the impossibility of the emancipation of the race from all disease, cruelty, tyranny and lust, until men cease to mingle the "blood and life of beasts" with their own moral and physical nature.

—*Julia Darling in "Food."*

Mt. Lebanon, N. Y.

TOIL.

WE cannot toil in vain,

Labor is strength and power,

Equal the gift, is gain

Through every working hour;

While sloth brings fetters down

Upon the limb and mind,

But industry doth crown

With health to all mankind.

M. Whitcher.

Show love and kindness unto all.

[As Br. Samuel did not intend the following for publication, we have only to say that we retained it for all the readers of the *MANIFESTO*, as it is well worthy of a general circulation. Br. Samuel is seventy-nine years of age, and yet quite active in all the duties of life. His early gospel home was in this Society, but in 1859 he removed to the Society in Gloucester, Me., where he at present resides; loved and respected by all who know him.—ED.]

EAST CANTERBURY, N. H.

9—17—1890.

BELOVED ELDERESS HARRIET:—I have received two good letters from home since coming here, one from Laura and one from Aurelia, and instead of answering each or writing to others as requested, I thought I would address my letter to you.

I have much I could write that I think would interest you and them, as well, but I shall have to desist for the reason that I find so much to see, to learn and to admire, that I do not feel that I can do justice to the season in such a letter as I shall be able to write, in the short time allotted for this purpose. Therefore, I will confine myself to a simple statement of facts as they exist.

I am here and enjoying the company of the blest. We arrived at the time appointed. Were met at Laconia by our kind friends, according to agreement. Have been well received by Ministry, Elders and all. Have had several good meetings, where we gained much love and have been greatly strengthened and encouraged. The continuous rain has not diminished our enjoyment so far as visiting is concerned, but I have felt very sorrowful at every recollection of the situation of

our crops at home, and at Alfred, as well as at this place.

On account of much weariness I have kept my room most of to-day. I have felt a sort of "all goneness," if I may be allowed the expression. I think my case may be like the person who applied to an M. D. for advice and was told that rest was all that was needed; but says the patient,

"Please look at my tongue."

After doing so the Doctor remarked, "That needs rest also."

But I must admit that my pen has no reason to complain of overwork, and as it will not go of its own accord I think I will place it in the rack as an unprofitable servant, while

"I to my cabin repair."

Adieu in much love,

SAMUEL KENDRICK.

TO THE MANIFESTO.

AMANDA TIFFANY.

As my old-timed friend the MANIFESTO for which I so anxiously wait is handed me I am reminded how swiftly time flies, as ever it comes laden with many beautiful truths and testimonies, offerings of sincere, devotedly consecrated souls to the service of God and the uplifting of humanity.

It is ever a source of encouragement to me to read of soul battles valiantly fought and victories won. I was forcibly impressed while reading in the August MANIFESTO, "Soliloquy," by Oliver C. Hampton, the truths it contained and the necessity of frequent self-examinations. It stirred within my soul latent forces and nerved me for greater action. I always love to read the good

teachings of my older Brethren and Sisters. From good Brother Daniel Orcutt's instructions, I have received much good. The MANIFESTO is a power, a blessing and I would say, speed on thou swift-winged messenger of truth, flood all the land with light and love, never cease till peace shall bear the sway and right shall triumph over wrong.

Mt. Lebanon, N. Y.

[Translated from the French by Louis Basting.]

THE RAT HOLE.

At the corner of an ancient mansion built in a style half gothic and half Roman, a large breviary—the daily prayer-book of the Roman Catholic Church—richly adorned with illuminations, may be observed. It is protected from the rain by a little pent-house, and from thieves by an iron grating, which however permits the turning of the leaves. By the side of the book is a narrow arched skylight, crossed by two iron bars, which is the only opening that permits the entrance of a little light and air into a small cell located within the wall of the building. The quietness which reigns there is the more profound and the silence the more gloomy since the noise and the crowd of one of the most popular squares of Paris surrounds it on every side.

This cell had been famous for centuries. Madame Roland, who mourned deeply the loss of her father who had perished in the crusades, had caused it to be excavated in the wall of her own mansion, in order to confine herself within it forever, retaining nothing of all her possessions but this poor lodging, whose door was walled up and whose skylight was open to winter and summer alike, giving everything else to the poor and to God.

The desolate woman awaited death in this anticipated tomb for twenty years, praying night and day for her father's soul, sleeping in ashes, having not even a stone for a pillow, clad in a black sack, living only upon the bread and water which the pity of some passer-by deposited upon the little shelf in

front of the opening; thus receiving charity after having been charitable herself. At her death, when about to pass into the other and final sepulchre, she bequeathed her cell in perpetuity to such afflicted women as had great cause to pray much for others or for themselves, and who choose to be buried alive on account of great grief or great penitence. The poor of her time buried her with tears and benedictions; but to their great regret the pious daughter failed of canonization on account of lack of influential friends. Those among them who were somewhat bold in their opinions expressed the conviction that that matter would be more easily accomplished in paradise than at Rome; but the greater part were content to hold Madame Roland's memory sacred and to venerate the tattered remains of her garment as relics. The city on its part, according to the intention of the lady, provided and maintained a public breviary by the side of the cell, not so much for the purpose of inciting to prayer as to draw attention to the poor inmates who had become heirs to Madame Roland's cell, and to prevent their dying from hunger and neglect. This sort of tomb was not at all rare in the middle ages. One met them in the most frequented streets, in the very middle of the noisiest markets, under the feet of the horses and under the wheels of the carriages, a cave, a pit, a walled-up hovel, with iron gratings, where a human being prayed night and day, voluntarily devoted to some eternal lamentation, to some great expiation. And all the reflections which so strange a spectacle awakens in us to-day; that horrible cell, a sort of an abode between a dwelling and a grave; between a city and a cemetery; this living cut off from human companionship, being regarded outside of it, numbered among the dead; that lamp consuming its last drop of oil in the shadow; those remains of life flickering in a ditch; that sigh, that voice, that prayer eternal in a box of stone; that face forever turned towards the other world; that eye already illumined by another sun; that ear pillowed upon the wall of the grave; that soul prisoner in that body, that body prisoner in that dungeon, and under that double prison of flesh and granite,

the moaning of that soul in pain: nothing of all that was perceived by the crowd. The piety of those times was not very rational nor very delicate and did not regard an act of religion from so many points of view. It accepted the fact unquestioning, honored and venerated the sacrifice, but did not attempt to analyze the sufferings and commiserated them but indifferently. It carried occasionally some pittance of food to the miserable penitent, looked into the hole to see if he were still alive, ignorant of his name, hardly knowing how many years had passed since he commenced to die, and the stranger who inquired of the neighbors regarding the living skeleton he saw in the cave was simply answered: "It is the recluse."

It was on a winter's day of the year 1482 when some charitable women who had remembered the poor inmate of the cell situated on the Place de Greve approached it with some food and drink. The populace had named the poor woman living there *La Sachette* on account of the sack she wore, and they called her abode *le trou aux rats*—the rat hole: probably a very realistic appellation. It was a sorrowful sight that presented itself to the women as they peered through the grated opening into the interior. Upon the bare stone floor of the narrow cell crouched the figure of a woman. Her chin rested upon her knees, her arms were folded before her. Clothed in a brown sack which covered the entire form in long folds, the long gray hair falling even to the feet, it was a strange spectacle to see. It was like a spectre one sees in a dream, pale, immovable, sinister. Hardly could one discern in the dark twilight the severe lines of a pale emaciated countenance; hardly could one perceive a bare foot upon the frozen, rigid floor of stone. The little one could see of the human form clothed in that robe of mourning, made one shudder. That figure crouched upon the flags appeared to have neither movement, thought nor breath. Under that thin robe of linen, in January, lying upon that bare floor of granite, without fire, in the shadow of the dungeon, where the sunlight never entered, she did not appear to suffer, nor even to feel. One could have said that she was stone with the dun-

geon, ice with the winter. The hands folded, the eyes fixed. At the first glance one took it to be a spectre, at the second for a statue. But from time to time those blue lips half opened for a sigh, and from those mournful eyes went forth a look ineffable, profound, lugubrious, imperturbable. Such was the creature inhabiting *le trou aux rats*.

When the spectators at the window perceived this immovable attitude they said to each other in low whispers, "Let us not trouble her; she is in her ecstasy; she is praying." But when they finally decided to make their presence known, they called many times: "Sister! Sister!" before the slightest motion gave evidence that death indeed had not overtaken the miserable woman. Then a long shivering fit seemed to run through her body from head to foot, her teeth rattled, she took her feet in her hands and said: "Oh, they're terrible cold!"

"Poor woman! do you wish a little fire?" She shook her head.

"Well, then take this flask of spiced wine; it will give you some warmth."

Again she shook her head and said, "Water!"

"No, Sister! that is no drink for you in January: take this wine and eat this cake we have bought for you."

She pushed back the proffered cake and said: "Black bread!"

Then one took off her warm woolen cloak and endeavored to have her accept it, but met with the same refusal. At last she said: "Give me some water: I have had none for two days, the world has forgotten me, and why should it not?"

[These acts of severe and unreasonable self-mortification, whether practiced by Christians or Hindoos, have their origin in the religious instinct which seems to be more or less common to all mankind. It is the doctrine of works pushed to the extreme. The reaction against that system culminated in Calvin's dictum: "Only believe!" Both systems, carried to the radical ultimate, are absurdly unreasonable. If faith without good works is dead, then are

works that of themselves are not good, also dead, though they are done in the name of faith. A simple, peaceful life of virtue and usefulness is the best evidence of repentance, the only atonement sanctioned by revealed religion and by common sense; it is the highest act of human devotion possible. To live that life requires more of self-denial than *La Sachette* was ever called upon to practice.]

TICKETS TO HEAVEN.

ACCORDING to a correspondent of the *Pittsburg Dispatch*, the Swiss federal authorities have just been calling to account the abbot and monks of a celebrated monastery for driving a thriving trade in "Tickets to Heaven." Since the first of the year, 45,000 tickets have been sold, which indicates an immense amount of gullability in those parts. But really these tickets are better in their conditions, and cheaper withal (being only 15 cents apiece,) than those that are distributed among their credulous crowds by some of our American revivalistic scalpers. These Swiss tickets are ornamented on the face with the coat of arms of the monastery, and have on the back the following:—

While traveling, take roots of faith, green leaves of hope, roses of love, violets of humility, absinthe of repentance, myrrh of mortification, and some wood of the cross. Bind the whole together with the thread of resignation, place it on the vessel of prayer, and let it boil over the flower of love with the mineral water of moderation, closing with the cover of silence, expose during the night to the light of meditation. Take one cupful morning and night, and all life long you will enjoy perfect health. Toll-booth and entrance into heaven. In order that your baggage may pass the barrier of the celestial

toll-booth, place humility at the bottom of your valise, over that put obedience, and on top a prayer of contemplation, roll up the parcel in the wide folds of the cloak of zeal for the salvation of the soul, take the umbrella of love and go straight to the station of the house of God.

A curious mixture that, of sense and superstition, sincerity and knavery, benevolence and cupidity, but deducting all the superstition, knavery and cupidity, there is surely the worth of 70 centimes left in the recipe; and many times the worth of some of the revival recipes current over here.—*Christian Standard*.

[The above writer seems to place the Catholic Monks and the Protestant Revivalists in the scales, and wonders which will tip the beam. The monks certainly should be commended for getting up a very nice religious recipe, and if the purchasers are careful to follow the prescription, we think they will become pretty good pilgrims. It must be a very dull Catholic or Protestant that could not be benefited, to the value of fifteen cents, by the perusal of an article so novel and quaint.—Ed.]

THE CRUSADES OR HOLY WARS.

AMELIA J. CALVER.

THE first Crusade, i. e., a war carried on by the Christians of the middle ages for the recovery of Palestine from the Mohammedans, was resolved on in 1095 by Pope Urban II. But through the enthusiasm of Peter the Hermit, the people could not wait for regular proceedings, and four bands of unorganized crusades started. The first 20,000 headed by Walter the Penniless; the second 40,000 by Peter the Hermit, and the third consisting of 15,000 Germans, and an immense mob of 200,000 from England, France, Flanders and Lorraine. These

were either destroyed before reaching Palestine, or routed in the engagement there.

It was only now that the true crusaders entered upon the scene. Six armies, embracing all the chivalry of Europe, headed respectfully by Godfrey of Boullion, Hugh the Great, Robert Curthroses, Count Robert of Flanders, Prince Bohemond of Tarentum, and Count Raymond of Toulouse started for Jerusalem. Uniting their forces, the first conquest was the capture of Nice, in June 1097. The sultan Soliman was next defeated and the principality of Edessa taken. Antioch was captured after a siege of seven months, mid reverses, and they at last saw the way open to Jerusalem. The city was taken on the 15th of July 1098, and Godfrey of Boullion crowned king of Jerusalem.

But such a victory was easier gained than held. The Christians of Jerusalem, surrounded as they were by countries of hostile Mohammedans, frequently lost the city; and seven other crusades were called out between the years of 1147 and 1270, all of which failed in the object for which they started, the entire subjugation of Palestine. But such energy in what they deemed a righteous cause, was not destined to be counted an entire failure: for it led to results more beneficial than the crusaders' wildest dream.

Western Europe became acquainted with two civilizations, more advanced than its own, the Greek and Saracenic. Thus a powerful impetus was given to the literature and commerce of Europe, breaking the spell of the dark ages. Richard the Lion-hearted of England, was a leader in the third crusade, and Prince Edward, afterward Edward I. of England, a leader of the eighth and last.

The Children's crusade, one of the strangest events of history, started in 1212, consisting of three armies of French and German children, numbering in all 70,000. They thought that miracles would be performed for them and by their means the Moslems become converted. Some were discouraged and returned home, some stopped by the way, but most of them perished on the march, or were sold into slavery.

Mt. Lebanon, N. Y.

(From the Philadelphia Press.)

CHRISTIANS SHOULD NOT MARRY.

Count Leon Tolstoi Declares That Marriage Was Not Instituted By Christ.

The Author of "Kreutzer Sonata" Advances a Startling Theory That Celibacy Is Right and Marriage Wrong.

[Translated from Count Tolstoi's Manuscript.]

I HAVE received and still continue to receive, numbers of letters from persons who are perfect strangers to me, asking me to state in plain and simple language my own views on the subject handled in the story entitled "The Kreutzer Sonata." With this request I shall now endeavor to comply.

My views on the question may be succinctly stated as follows: Without entering into details it will be generally admitted that I am accurate in saying that many people condone in young men a course of conduct with the other sex which is incompatible with strict morality, and that this dissoluteness is pardoned generally. Both parents and the Government, in consequence of this view, may be said to wink at profligacy and even in the last resort to encourage its practice. I am of the opinion that it is not right.

It is not possible that the health of one class should necessitate the ruin of another, and, in consequence, it is our first duty to turn a deaf ear to such an essentially immoral doctrine, no matter how strongly society may have established or law protected it. Moreover, it needs to be fully recognized that men are rightly to be held responsible for the consequences of their acts, and that these are no longer to be visited upon the women alone. It follows from this that it is the duty of men who do not wish to live a life of infamy to practice such continence in respect to all women as they would were the female society in which they move made up exclusively of their own mothers and sisters.

A more rational mode of life should be adopted, which would include the abstinence from alcoholic drinks, from excess in eating and from flesh meat, on the one hand, and recourse to physical labor on the other. I

am not speaking of gymnastics, or of any of those occupations which may be fitly described as playing at work; I mean the genuine toil that fatigues. No one need go far in search of proof that this kind of abstemious living is not merely possible, but far less hurtful to health than excess. Hundreds of instances are known to every one. This is my first contention.

CUPID TO BE SHUNNED.

In the second place, I think that of late years, through various reasons into which I need not enter, but among which the above mentioned laxity in opinion in society and the frequent idealization of the subject in current literature and painting may be mentioned, conjugal infidelity has become more common and is considered less reprehensible. I am of opinion that this is not right. The origin of this evil is twofold. It is due, in the first place, to a natural instinct and in the second to the elevation of this instinct to a place to which it does not rightly belong. This being so, the evil can only be remedied by effecting a change in the views now in vogue about "falling in love" and all that this term implies by educating men and women at home through family influence and example, and abroad by means of healthy public opinion, to practice that abstinence which morality and Christianity alike enjoin. This is my second contention.

In the third place, I am of opinion that another consequence of the false light in which "falling in love" and what it leads to are viewed in our society is that the birth of children has lost its pristine significance, and that modern marriages are conceived less and less from the point of view of the family. I am of opinion that this is not right. This is my third contention.

CHILDREN OVERFED AND SPOILED.

In the fourth place, I am of opinion that the children (who in our society are either an obstacle to enjoyment—an unlucky accident as it were) are educated not with a view to the problem which they will be one day called on to face and to solve, but solely with an eye to the pleasure which they may be made to yield to their parents. The consequence is that the children of human be-

ings are brought up for all the world like the young of animals, the chief care of their parents being not to train them to such work as is worthy of men and women, but to increase their weight, to add a cubit to their stature, to make them spruce, sleek, well-fed and comely. They rig them out in all manner of fantastic costumes, wash them, over-feed them, and refuse to make them work. If the children of the lower orders differ in this last respect from those of the well-to-do class, the difference is merely formal; they work from sheer necessity, and not because their parents recognize work as a duty. And in over-fed children as in over-fed animals, sensuality is engendered unnaturally early.

Fashionable dress to-day, the course of reading, plays, music, dances, luscious food—all the elements of our modern life, in a word, from the pictures on the little boxes of sweetmeats up to the novel, the tale and the poem—contribute to fan this sensuality into a strong, consuming flame, with the result that sexual vices and diseases have come to be the normal conditions of the period of tender youth, and often continue into the ripper age of full-blown manhood. And I am of the opinion that this is not right.

It is high time it ceased. The children of human beings should not be brought up as if they were animals, and we should set up as the object and strive to obtain as the result of our labors something better and nobler than a well-dressed body. This is my fourth contention.

LOVE OVERRATED.

In the fifth place, I am of the opinion that owing to the exaggerated and erroneous significance attributed by our society to love and to the idealized states that accompany and succeed it, the best energies of our men and women are drawn forth and exhausted during the most promising period of life; those of the men in the work of looking for, choosing and winning the most desirable objects of love, for which purpose lying and fraud are held to be quite excusable; those of the women and girls in alluring men and decoying them into liaisons or marriage by the most questionable means conceivable, as an instance of which the present fashions in

evening dress may be cited. I am of opinion that this is not right.

The truth is that the whole affair has been exalted by poets and romancers to an undue importance, and that love in its various developments is not a fitting object to consume the best energies of men. People set it before them and strive after it, because their view of life is as vulgar and brutish as is that other conception frequently met with in the lower stages of development, which sees in luscious and abundant food an end worthy of man's best efforts. Now, this is not right, and should not be done. And, in order to avoid doing it, it is only needful to realize the fact that whatever truly deserves to be held up as a worthy object of man's striving and working, whether it be the service of humanity, of one's country, of science, of art, not to speak of the service of God, is far above and beyond the sphere of personal enjoyment. Hence it follows that not only to form a liaison, but even to contract marriage is, from a Christian point of view, not a progress, but a fall. Love and all the states that accompany and follow it, however we may try in prose and verse to prove the contrary, never do and never can facilitate the attainment of an aim worthy of men, but always makes it more difficult. This is my fifth contention.

How about the human race? If we admit that celibacy is better and nobler than marriage, evidently the human race will come to an end. But if the logical conclusion of the argument is that the human race will become extinct, the whole reasoning is wrong. To that I reply that the argument is not mine; I did not invent it. That it is incumbent on mankind so to strive and that celibacy is preferable to marriage are truths revealed by Christ nineteen hundred years ago, set forth in our catechisms and professed by us as followers of Christ.

MAN NATURALLY CHASTE.

The same truth is confirmed by our reason, which tells us that the only solution not repugnant to the sentiment of humanity of the problem of overpopulation is afforded by the systematic striving after chastity, which though distasteful to animals, is natural to man.

It is a most extraordinary thing when you come to think of it; Malthusian theories can be broached and propagated; millions of children may be allowed to die every year of hunger and want; millions upon millions of human beings may be butchered in war; the State may strain every nerve to increase and perfect the means of killing the people and look upon this as the main aim and object of its existence—all these things may be done under our eyes without striking us as in any way dangerous to humanity, but let some one hint at the necessity of celibacy, and immediately the cry is raised that the human race is in danger.

When a person asks you his way to a place there are two methods of directing him. You may either point to a distant tree and tell him to make straight for that, thence on to the village, and from the village along the river bank till he comes to the hill, &c., or else you may give him the general direction, telling him to walk due eastward and to let the inaccessible sun and stars serve him as finger-posts. The former of these methods is that of transitory religions with their detailed prescriptions and instructions; the latter is that of the inner consciousness of eternal, incorruptible truth. In the former case certain actions are described as having to be performed or avoided, in the latter the goal only is pointed out—a goal which, though forever unattainable, is recognized by our inner consciousness as the true one, and communicates the right direction to our life work. Keep holy the Sabbath day, perform the rite of circumcision, drink no spirituous liquors, do not steal, give a tithe of your goods to the poor, do not commit adultery, make the sign of the cross, receive the sacrament of communion, &c. Such are the formal precepts of Brahminism, Buddhism, Israelitism, Mohammedanism and the ecclesiasticism called Christianity.

TO BE CONTINUED.

ON A RICH MAN'S TABLE.

THERE sat two glasses filled to the brim
On a rich man's table, rim to rim.
One was ruddy, and red as blood,
And one was clear as the crystal flood.
Said the glass of wine to the paler brother,

Let us tell the tales of the past to each other;
I can tell of banquet and revel and mirth,
And the proudest and grandest souls on earth
Fell under my touch as though struck by
blight,

Where I was king, for I ruled in might.
From the heads of kings I have torn the
crown,
From the height of fame I have hurled men
down; *

I have blasted many an honored name,
I have taken virtue and given shame;
I have tempted the youth with a sip, a taste,
That has made his future a barren waste.
Far greater than king am I,
Or than any army beneath the sky.
I have made the arm of the driver fall,
And sent the train from the iron rail;
I have made good ships go down at sea,
And the shrieks of the lost were sweet to me;
For they said: "Behold, how great you be!
Fame, strength, wealth, genius before you
fall,

And your might and power are over all."
Ho! ho! pale brother, laughed the wine,
"Can you boast of deeds as great as mine?"
Said the water glass: "I cannot boast
Of a king dethroned or a murdered host;
But I can tell of a heart once sad
By my crystal drops made light and glad;
Of thirsts I've quenched and brows I've laved;
Of hands I have cooled and souls I have
saved;

I have leaped through the valley, dashed
down the mountain,
I lowed in the river and played in the fountain,
Slept in the sunshine and dropped from the
sky,
And everywhere gladdened the landscape
and eye.

I have eased the hot forehead of fever and
pain,
I have made the parched meadows grow fer-
tile with grain;
I can tell of the powerful wheel of the mill,
That ground out the flour and turned at my
will;

I can tell of manhood debased by you,
That I have lifted and crowned anew.
I cheer, I help, I strengthen and aid;
I gladden the heart of man and maid;
I set the chained wine-captive free,
And all are better for knowing me."
These are the tales they told each other,
The glass of wine and paler brother,
As they sat together filled to the brim,
On the rich man's table, rim to rim.

Selected.

HABIT.

HABITS formed are hard to break,
Let us watch with care
That the good are ours to make,
Of the ill beware.—*M. Whitcher.*

THE MANIFESTO. OCTOBER, 1890.

OFFICE OF PUBLICATION.

THE MANIFESTO is published by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

All communications should be addressed to

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Editorial.

WHATEVER may be for the advancement or the stability of our Community, which has become our religious home, should claim the special attention of every member who may be interested in its prosperity. The basis upon which this home is established, its Covenant, its order and its religious obligations, are so diametrically opposite from that of the little, selfish communities of the world, including as they do, the very relations we ignore, that we must, in our system of management, follow that order which makes peace in our secular and religious life, and which will lead to the Kingdom of God.

A community which rests upon Christian principles, as enunciated in the testimony of Jesus, and has within itself the power of remoulding the life of its members and of establishing in them the peaceable fruits of righteousness as it supplants the life of the world, must rest under the Divine care of an overruling Providence.

The beautiful promises which Jesus so kindly proffered to his disciples will be claimed as compensatory, and indeed, they will flow into the Christian's path as naturally as the rivulets and rivers flow into the great sea. The religious work of the Community must always be in close correspondence with the work of the divine Teacher which the sacred Record informs us was to do good to suffering humanity. That valuable lesson of the good Samaritan which Jesus so carefully illustrated for the benefit of his disciples, will ever find a resting-place in the hearts of those who accept the beautiful mission of Christian kindness, and assist them in their earnest efforts to do God's will on the earth as it is done in heaven. We then can ask in all confidence, "Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us."

It is the spiritual life of the Community that develops the relation of Brethren and Sisters, and which gives it a position above the selfish and unhallowed relations of the

world. For its greater prosperity, the Community must accept what the experience of a century has so thoroughly taught. "Order is heaven's first law." It is the harbinger of peace and a crowning glory of a gospel home. It then follows that those who would wish to enter into the new and heavenly relation, while upon the earth, must become the subjects of a good and protective system of order.

That rule which governs the natural man in his relations with the world, may not be calculated to protect him in the spiritual relations which he is expected to maintain with his Brethren and Sisters. The good apostle fully realized this fact as he grew to be a disciple in Christ, and was led to make this remark, "I glory in the cross of Christ, by which I am crucified to the world, and the world to me."

It is, indeed, a crucifixion of the selfish nature of man to enter a Community that urges the necessity of living a life in harmony with the life of Christ. It needs no creed to fetter the mind, and needs no elaborate ceremony to demand recognition; it only needs that the life shall be changed from wrong to right, that the path of the Lord shall be made strait, and that all ungodliness and every worldly lust shall be crucified that a new, spiritual life may be developed in the soul.

By zeal and earnest labors of many faithful souls who have consecrated

their lives to God, our Communities were carefully organized and maintained as religious homes for those who are willing to leave the old inheritance of the world and become the followers of Christ.

As we have accepted the new and sacred inheritance the prosperity and perpetuity of these religious homes must devolve upon us. We know the great value they have been to our gospel parents, and also to the present generation, and may well grow anxious in our prayers for the present and future happiness and prosperity of our blessed Zion.

Through the kindness of friends we are able to distribute several copies of the MANIFESTO gratuitously. We will send a copy of the paper, one year, free to any one sending us his or her address.

NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

So much there is to say of home yet we would not be tedious, nor reiterate an old story.

The Home Notes Corner seems like a family circle, where each instructs as well as learns. Let us hear more of the various improvements peculiar to each Society, that all may be benefited. It gives us a oneness which should mark our organizations. Not a oneness in inert laxity, but a determination to struggle for the perfect life which was the grand plan of our founders.

One of the marked improvements in our Society in the past few years, is the beautifying of our homes by well-kept lawns, and neat paths about our dwellings; and we hope to see the boundary line of care widen each

year until the mudless village path appears. The home care speaks of interest and vitality especially when it is the work of the young; and of an unselfish interest, when it is blest and aided by those whose whitened locks hint of the home "over there."

Tidiness in the home, order in its environs, says to the passer-by "Come;" while long rank weeds and grass out of place reminds one of the pestilent-cursed city where grass grows in the market places and the death knell urges all to pass by rapidly. Our homes are missionaries. What are they teaching of our inner life?

The Census enumerator whose duty called him to our Society in June, felt that he had struck a bonanza. So many names in so brief a time, with no wasted moments over suppressed names, ages or employments. He said he had done better in our village than in any part of his district; and should henceforth refute the idea that the "Shakers were running out."

A. J. C.

Center Family.

Sept. 9.

We finished our grain harvest on the 8th. ult. and judging from the amount of straw gathered should think we will have a large yield of grain.

The week previous had 6 $\frac{7}{8}$ inches rain so that the earth was literally soaked and still the rain came and we were almost disposed to worry about it, but to what purpose; it would neither improve the weather nor our spirits, hence the best thing to be done was to bear it patiently.

We wonder what has become of the feathered songsters that used to regale us with their sweet music. Birds are to be seen but they give us no notes of joy. Perhaps the singing ones have taken themselves off to a more genial clime to cheer other of earth's pilgrims with their delightful carols.

This week Monday we put up our first batch of tomatoes of the season, 20 galls. They are much later this season than common in ripening although we spent much time potting the plants, having an idea that by so doing we should get them eight or ten days earlier. Our people think highly of them cut up and served on the table raw.

Elder Daniel and Eldress Ann left their Central home for Watervliet on the 25th. and expected to be joined by Elder Giles and Eldress Harriet during the week. Finished digging and storing potatoes. They are large, the quality is excellent and we have a large crop.

Br. Alonzo Hollister returned yesterday having spent 4 weeks in visiting the Believers at Gloucester, Alfred, Canterbury, Harvard and Shirley. He comes back to us refreshed and invigorated and with renewed energy. He reports having had a delightful time and expresses heartfelt gratitude to God and to all his kind friends who have entertained him. It will long be, he says, as an oasis of happiness to dwell upon in memory.

Sep. 10th. Men commence this morning laying a tile floor in the kitchen department. We hope it will prove a complete success and keep out those pestiferous rodents that inhabit our cellars and gain access to the kitchen to the annoyance of the cooks.

T. Rayson.

South Family.

DEAR EDITOR;—We are great admirers of punctuality, so send Bible answers that you may know we have studied the Sept. MANIFESTO and like it.

We have been busy at work, as usual; but one day last week, (Friday) fourteen persons from our family went down to Lake Queechy for a change. All enjoyed the day very much as it was the finest one of the season. We were rowing and singing on the lake most of the time. At twelve o'clock we sat down to a good dinner. It was prepared by Sister Mary Jane the day before. She has taken charge of over seven bushels of blackberries the past two weeks that were gathered near home. For every blessing we are thankful.

There are several improvements we want to make before winter sets in, knowing full well that "a stitch in time saves nine," always, neither can we forget the good old maxims, "cleanliness is next to godliness," and "a soft answer turneth away wrath" and "honesty is the best policy" "the hand of the diligent maketh rich," and then, "waste not want not."

Will close by saying that none are sick among us. We cannot always say this.

S. A. C.

North Family.

Sept. 10. 1890.

BELoved ELDER HENRY :—Your very kind letter of the 8th. inst. reminds me of blessed Mother Ann, and of the marvelous changes that have been wrought in our own order, and in the outside world. It is now one hundred and six years since Mother Ann passed to spirit life.

If changes in spirit life have been effected in Mother and her companions in the same proportion they have here, what glory and beauty there must be unfolded.

I think it very profitable to take a retrospective view of the progress that has been made, it gives hope and courage for the future.

It is thought that moves the world, without it we are as the beasts that perish.

It was thought that brought the steam-engine, the spinning-jenny, the reaper and binder. It is thought that has given us the electric light and motor, the telephone and phonograph. It is thought that is developing the bounties of kind Providence, and it is thought that will bring about a system of justice, under which, everybody will be made happy, and the whole earth turned into joyfulness.

It is evil thought turned to selfish ends and purposes, thoughts of hatred and revenge, of mocking scorn and uncleanness: these form the hells and create all the misery there is in the earth, while every good thought helps to make heaven, and everybody happy.

Within six weeks we have had over one foot of rain. The general cry is, enough. As we come near the apple harvest time, we more fully realize the scarcity Potatoes all around are rotting, and it is so wet it makes very tedious digging. Winter wheat is up and looks very fine. Rye not yet all sown. Have had nearly three inches of rain this week, but no rain on Sundays that prevented our meeting together at the meeting-house. The strangers who have met with us, have been exceedingly attentive, and must have received some ideas that set them thinking.

If the amount of good done by Believers through their public meetings, could all be summed up, what a mighty pile there would

be. So we will toil on, and pray on; sow early and sow late; and never forget the assembling of ourselves together.

The brightest spots in my life are the blessed experiences with gospel friends in our spiritual meetings: they are living springs from fountains that never fail.

In kindest love, and a renewal of every good resolution, I close. D. O.

Watervliet, N. Y.

Sept. 2.

THE MANIFESTO for September is at hand with much to encourage and interest us. In looking over the *Notes about Home*, I find nothing from the Valley to inform our Brethren and Sisters in other parts of the vineyard that we are laboring for a full share in the gospel harvest, although as of old the harvest is great and consecrated laborers are few; yet these few are earnest, zealous souls working out their own salvation from sin, and as earnest for the elevation of others who may seek help.

The South Family have harvested a fair crop of hay, rye and oats, and now the farmers are preparing the ground for winter grain. We have commenced canning tomatoes which bid fair to yield a good crop if these cold nights do not bring on the early frosts. We have been moving our canning department to make it more convenient for the Sisters and to economize our time in handling the goods.

A small company went last week on an excursion to our Mohawk valley farm and found the Broom corn and Indian corn looking quite well. The rain came just in time for earing. We had harvested a fine crop of oats and threshed them by steam power while on the field. We obtained 578 bushels.

We are now making some more changes, and have taken down our old dwelling and are building a new dairy near the family dwelling. O. B.

Hancock, Mass.

Sept. 10.

BEAUTIFUL, refreshing and restful are the lovely days that are at present ours to enjoy.

They seem to us like types of the eternal perfect day. Were we always so blest we

could hardly wish to change our present situation for one in the life beyond. But ah! how perishable are the treasures of earth, how transient the joys it offers. Autumn comes to us in her vernal dress, laden with choice and abundant gifts, amply rewarding the husbandman for his arduous labors.

All crops, excepting that of fruit, gave a bountiful yield and are of good quality. Br. Ira tells us that the potato crop is superior to any that has been produced in this section during the past twenty years. Also that oats and corn average well. Hay was stored in fine condition and was considered equal in quantity to that of last year's growth, which was, in the opinion of competent judges, the best that has been grown on the hillsides and valleys of famed old Berkshire in many years. Cutting and drying sweet corn will soon be the business of the day, but will be despatched in a brief space of time, as the quantity raised does not compare with that of former seasons.

The Brethren have added somewhat to their many home cares by preparing a long bed for strawberries, in which two thousand five hundred plants have already been set, and more will be added later in the season. A two inch water-pipe under fifty-five ft. head has been put down, connecting with other pipes for the purpose of irrigating the plants if necessary. Our blackberry patch of nearly four square rods yielded a fraction over eight bushels. They are of the Snyder variety and added much to the delicacies of our table.

In our former note we stated that pears with us were a total failure. Since then our Brethren have found and gathered a small quantity of the choicest varieties. The Bartlett, Duchess de'Angalene &c., for which we feel very grateful, as indeed we do for all blessings. Home improvements for the season have been the erecting of a carriage-house and wagon-shed combined 60x24 ft. Partition made to the Office Barn, 36x24. Newly roofed the family dwelling at second family. They seem to prefer the baptism of fire by the "Holy Spirit" to the more formal but less effective one produced by the sprinkling on of water; particularly when endeavoring to enjoy "Nature's sweet restorer, balmy

sleep." Other buildings have undergone slight repairs. Workmen are now engaged in repairing the brick Tenant house to the Grist mill.

Beef cattle have done finely this season. One car load was sent to New York market early in August and two car loads more will soon be transported thither. The stock here mentioned was under our charge. Dairy profits have been light as our herd of cows is small and of inferior grade.

The article in Sept. MANIFESTO "Be Courteous," is worthy our most careful consideration. It should be thoughtfully read and faithfully practiced by all. Our kindest thanks to the writer. J. L. S.

Enfield, Conn.

SOME people seem to live more in one year than others do in two. They make the most of time. Brief is the time that we journey here, be our endeavor to grow better each year. To live the greatest number of good hours in a day is wisdom. As we go through each day, let us think of coming days, and make provision for their duties, crosses and trials, by doing our very best work at character building. We want to do our whole duty, come life or come death.

A small quantity of onion added to tomatoes when they are put on to stew, improves the flavor, to some tastes.

Japanese buckwheat sown June 25th. is now ripening. It is at least two weeks earlier than the common variety.

Cream-colored eggs often command a better price on account of their richness. Poultry farming, conducted on a proper system and managed in a business-like manner should pay well, the profits being considerably increased by growing food on the farm. We do not feed much corn to fowls, nor fail to provide clean grit to help digest the food. D. Orcutt.

Enfield, N. H.

Sept. 12.

It seems but a few moments comparatively speaking, since we hailed the first signs of an approaching spring; watched the tiny leaves unfold upon the maples in the lane, which really seem like our personal friends, well-tried and true, as we have watched their

growth ever since they presented the appearance of bean poles, waiting for the vines to grow and cover them.

Now we notice as keenly the first tinge of crimson that foretells autumn. Soon the woods, and even our own door-yard, so convenient for the robins, because of the leafy homes it offers them, will be resplendent with colors of every hue. And so the seasons rotate; who could have planned a better world so far as variety is concerned?

Our summer has been far more summerish than was the same period of time last year. We have had a large number of strangers inspecting our premises this season. It seems to be the fashion, just now, to get away from home, even if in the getting away you get into close, inconvenient apartments and wish yourselves back again, as one woman told me was her experience; consequently we have had some intelligent investigators, some well intended pleasure seekers, and more ignorant curiosity seekers than usual. Have they tarried with us for a brief space of time, sufficient to get a dinner, a birds-eye view of the locality, and departed with the antique idea that we sold apple sauce and brooms, did not marry &c? Or have they realized the good influence which should emanate from pure, honest lives, an idea, at least, that here is a Community based upon the radical principles of Christianity, which, with all its defects (not in principles but individuals) is the strait and narrow way, of which, our Savior said, "But few there be who walk therein?"

These are questions that have occupied my mind, as I have beheld the different companies all-absorbing ideas of some description, the effects of which they bear to their respective homes.

Our apple crop, according to the estimate of our Br. John Cumings, who for many years has cared for the harvesting of this much-used esculent, is hardly half its usual amount. We who attended the apple cutting last evening, believe this, if tangible proof is worth anything, for we dressed some of such diminutive proportions, that after dressing, we queried which was the good fruit, and which was to be relegated to the offal barrel, but as we were thereby reminded of

the economizing virtues taught by our good fathers and mothers in this branch of the "Vineyard," it may prove a blessing, making us grateful for "small things." E. B.

Union Village, Ohio.

DEAR ELDER HENRY:—Our long growth is broken up and we are having nice showers intermingled with bright sunny days. Elder Joseph arrived home from Cleveland yesterday in good health. The potato crop which is now all harvested but an acre or two, though poor will probably be enough for our own use. But we have no fruit. Other crops moderate in yield except grass which was heavy.

We are beginning repairs on a moderate scale and if we can only hold on to Elder Joseph, we think in a few years we shall be able to shine out with something of our ancient splendor not only, but with many moderate improvements superadded. Let us conclude we have deserved about all the severe chastening we have received and that now we have had about all we need and that we are about to enter on a more prosperous career. We can thus "raise a tax on our calamity" and find spiritual sustenance from the same until we can get into better shape.

We are putting into our Luandry a new washmill, new floor and a new rotary wringer.

We have about three hundred swine and two carloads will be ready to ship in about two and one half months. We are also selling off six or seven hundred logs of sugar tree timber to a last factory. We have quite an amount of wheat for sale and that is better than having to buy.

Your correspondent has once more finished his annual cutting of weeds over one and one half miles of road, besides going over the yards two or three times. The grass is very green and beautiful since the showers and those sugar trees I set out around the Laundry about the time you were here are perfectly beautiful, large and of a deep green and makes a perfect paradise of a place.

Here comes the best of all. On the 7th of August our Beloved Ministry from Mt. Lebanon arrived here, and we had a perfectly delightful visit with them. Sister Eliza-

beth Cantrell accompanied them and so long as they were our guests we were amazingly blessed and comforted from our sorrows (which were many, just then) and how glad we should be if we could only have an annual visit of this kind. But we can, and do, thank God for this much and will try to wait patiently for more to come.

O. C. Hampton.

South Union, Ky.

BELOVED ELDER HENRY;—Not much to write about this time. Farmers are done fallowing for wheat, but will not sow this month. Center Family have just sold 844 bu. at \$1.00 pr. bushel.

Potatoes, sweet and Irish promise good crops; corn, medium. I would like to see in the *MANIFESTO*, the general "Bill of Fare" in our different locations, but ours being rather scant at this time, I conclude to copy from the Journal kept by a good Sister in the year 1866, soon after the war. She recorded as follows:—As to our fare in general, we have the cream of the earth: plenty of flour, meal, milk and butter. Irish and sweet potatoes, apples and peaches, dried and canned; strawberries, asparagus, lettuce radishes, peas, preserves, honey, molasses, beef, mutton, chickens, eggs; buttered waffles, fritters, doughnuts, baked dumplings; or (toad in the hole,) peach pies, apple pies, pie-plant pies, puddings, sweet cake, milk, tea, coffee and sugar." These and more have furnished the table for some time and with all this less sickness than common. The above was noted by Sister Lucy Shannon.

H. L. E.

Groveland, N. Y.

Sept. 8, 1890.

DEAR absent Editor and friend, Elder BLINN, We're thinking of you, as our notes we begin; Thinking how pleasant 'twould be, could you come And collect them yourself, at our own sunny home. The Community here unite in the same, And all would rejoice whenever you came. The months that have passed since you traveled this way

We'll not stop to count, though 'tis many a day. Now if you'll just come when our notes become due, We'll then have new notes we can tender to you, The greatest of *strikes* in our town you will hear, Are the clocks, they all strike each hour of the year.

Among the many *MANIFESTO* notes made

manifest, one we will just now take note of; the reporter from Canterbury testifies to the new and cold method of preserving rhubarb in all its summer freshness and greenness. Happily we at Groveland are among the class known as disciples of the new and better way, advocating best systems of being and doing, thinking and acting, therefore we have tested the cold water plan for rhubarb preservation, and shall hereafter renounce the old way of saving by fire. Other fruits are found to be superior by adopting the water-cure plan: peaches, plums, apricots, quinces and many more varieties preserved in this way will long retain the flavor of newly gathered fruit.

Then when winter winds blow and showers of snow

Go dancing through the air,
You'll have fruits that are fresh your table to bless,
Healthful, delightful and fair.

The sweet corn culture that for many years has been the leading occupation through the fall season, will this autumn be remembered as a venture of the past, with anticipation of its future renewal, but if not practicable to continue in the corn scheme, we hope to develop a substitute of greater revenue. The multiplied and added rain-storms of the spring and planting division of the year, was the principal medium that caused the subtraction from our long-accustomed yearly transaction, (Sweet Corn Drying.)

The weeds of New York State grow as rank and tall, as big and small as those we read about and are made note of by the note perceptor from Enfield, Conn. We remember a suggestion advanced in the long ago by the late Henry Ward Beecher that "constant cultivation of weeds will ultimately eradicate them." If Beecher had been a tiller of the soil instead of an expounder of religious theories, his declaration concerning weed life would have read thus:

What we cultivate will grow,
Weeds or flowers we all well know.

Tuesday noon of the 26th. of the past month we were favored with the arrival of Elder Giles B. Avery, Eldress Harriet Bulard and Elizabeth Cantrell of the Mt. Lebanon Society. The following evening the family were most agreeably entertained for nearly two hours with a recital by Elder Giles of their journey through sections of

Ohio and Kentucky, also their visits to the Societies in said States. The account was interesting from beginning to its close, and was listened to by an appreciative audience. Thursday morning the company left here for their own home in the East.

Saturday the 30th. a party of three left home on the 4-30 P. M. train for Rochester to attend the funeral of John Siddons who for many years has been a kind and valued friend of this Society. The company followed the remains to Mount Hope cemetery, witnessing the beautiful and impressive services in honor of the worthy dead

Whose life in this world was ever
One of beneficent deeds,
Whose soul was the Soul of goodness
Unclouded by forms and creeds:
Whose love, was the love of giving,
Not giving for worldly fame,
But living, giving and doing
All for a righteous name. G. D. G.

The Bible Class.

ANSWERS to Bible Questions Nos. 11 & 12 published in the September MANIFESTO.

1. What virtue is most highly commended in Proverbs?

2. What kind of food was first given to man? and what may be said in its favor?

Number of writers from Mt. Lebanon, 12: Canterbury, 12: Enfield, N. H., 12.

Answers to question No. 11.

Wisdom has 24.

Honesty has 1.

Prudence has 1.

Hope has 1.

Truth has 1.

The words wisdom and wise are mentioned 159 times in the book of Proverbs.

A. R. Grimes.

Answers to question No. 12.

Fruits.

Henry George.

Cereal food.

George Platt.

Apples. Because they are the most healthy.

N. E. Carman.

Fruits.

A. M. Candee.

Fruits. That is the most healthy food and sustains the intellectual as well as the physical man.

W. Platt.

Fruit. It is the most healthy. E. Gill.

" It is the most healthy both for body and mind.

Susie Thomas.

Fruit. It is the most healthy kind of food.

Margaret Gill.

Fruit.

Ina L. Platt.

"

Will A. Carman.

Fruit and vegetables.

Fruit is mentioned as an acceptable article of food in 2 Kings xix., 29. "Sow ye and reap and plant vineyards and eat the fruits thereof."

Vegetables are recommended in Hebrew vi., 17.

Jane Crooker.

Jessie Evans.

Fruit and vegetables.

Fruit is recommended in Numbers xiii., 21-33 as a source of great strength.

Vegetables are spoken of in Heb. vi., 17. "For the earth which drinketh in the rain, that cometh upon it and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God." J. E. Wilson.

Fruit. It is considered a very healthful diet, far superior to animal food. M. E. King.

Fruit. It is more healthful than animal food.

S. A. Reed.

Fruit.

L. Horton.

Fruit. It is a very healthy article of diet, and some writers think that man will return to this diet of his first home in the garden of Eden.

M. M. Clark.

Fruit. Which is preferable to animal food.

R. Hathaway.

Fruit and vegetables.

This kind of food is more healthful than animal food.

E. B. King.

Fruit. It is considered the most natural food for man.

J. L. White. *

Fruit: as it is more healthy than animal food.

N. Evans

Fruit, and by this it would seem that God intended man to be a vegetarian. M. Mansir.

Fruit. This is preferable to meat. E. Cook.

BIBLE QUESTIONS, Nos. 13 & 14.

What two preachers used the same words about repentance, as a text?

What kind of food was given to man after the flood? and what may be said in its favor?

TRUST.

AGNES RETZLAFF.

We should trust God for everything. Trust brings joy and peace and God is with them that trust Him. What a beautiful promise this is and what a comfort to us when we are in trouble, we are safe if we only have trust and faith in God. He cares for us all and loves us more than our earthly parents love us. "Behold the fowls of the air they sow not, neither do they reap, nor gather into barns yet our Heavenly Father feedeth them" we certainly are greater than they. Our kind Father is able and willing to supply our needs if we only ask, then if He thinks best, He will give us what we ask. "His wisdom can make no mistakes." But to have God help us, we must try to do our part, we must obey his commandments and we must praise Him and tell others about Him and if we want God to love us we must love Him, if we do this He will not forsake us even if we do wrong, then we should ask his forgiveness and try to do better. King David did wrong but God forgave him when he asked. Temptation is very strong and we have to keep very close watch of ourselves to keep out of the way of it; even Christ was tempted but he did not yield he had trust in God his Father. It should be our labor to follow his example and then we will have our reward in heaven.

Hancock, Mass.

THE "Kreutzer Sonata," written by the greatest novelist of the age, is forbidden to be circulated in Russia, and they also forbid its circulation through the mails in this country, and the manager of the News Company who placed the work on the market, has been arrested.

The "Kreutzer Sonata" presents a true picture of the sensualism and degradation of

a large portion of society, and those who see themselves so really portrayed are indignant. They do not like to see themselves painted in their real characters. This work was written to convey a much-needed lesson to humanity — *The World's Advance Thought*.

[While reading the above we thought of the words of the Revelator,—"And all the world wondered after the beast." Tolstoi has given a vivid picture of the life of this beastly nature, which is so universally worshiped. His publicity of the dark deeds of a Christian nation is not wholly acceptable to those whom he represents as actors in the scene and an attempt is made to suppress the sale of the work.—Ed.]

BELOVED ELDER HENRY:—If you can find a little corner in the MANIFESTO for the enclosed, will you be so kind as to insert it. Some good people are very much mistaken in regard to our friends the sparrows.

They certainly do a hundred-fold more good than harm. D. OFFORD.

THE SPARROW AGAIN.

We are receiving letters from different parts of the country in defence of the sparrow. A New York lady writes of long observation of sparrows eating in perfect harmony with other birds, in some cases driven away by other birds but never driving other birds away.

Miss Soule, teacher of the kindergarten school, Gorham, N. H., gives similar testimony. But nothing has come to us more important than the following, which we take from the "*Boston Evening Transcript*" of June 30:—

STRONG EVIDENCE FOR THE SPARROW.

Boston, June 30, 1900.

GEORGE T. ANGELL, Esq., President:

My dear Sir,—My boy, Jack H. Bowles, this morning shot, on my grounds in Canton, an English sparrow. I found *five borers* (the worm that destroys our fruit trees) in his mouth. I have opened him and found in his stomach a caterpillar and other worms.

A. G. BOWLES.

Mr. and Mrs. Bowles have brought to my office this morning the sparrow with the *five worms squirming in his mouth*.
GEO. T. ANGELL.

FAINT NOT.

"I looked, and lo, a Lamb stood on the mount Zion, and with him an hundred,
forty and four thousand."—Rev. xiv., 1.

ENFIELD, N. H.

With the hun-dred four and for-ty thousand I will stand on Mount Zi-on with

the heav-en-ly Lamb, Bearing the seal of the true ov-er-com-er, In sac-

ri-fice render-ing all that I am. Why fear the el-ements surging around me?

I need not faint in the heat of the day; There is an arm that

will sure-ly sus-tain me,—Trust-ing I'll toil, oh, I'll watch and I'll pray.

Books and Papers.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. September. Contents. Green B. Raum, the Commissioner of Patents; Jules Verne, the French Author; Reminiscences and Reflections; The Illuminated Skulls; Feminine Facts; Sketches of Phrenological Biography; Practical Phrenology; Child Culture; Science of Health, etc., etc. Fowler and Wells Co., 775 Broadway, N. Y.

HALL'S JOURNAL OF HEALTH. Sept. Contents. The Summer Outings; Beer as a Tonic; A Girl's Training; Is Crime Disease; We eat too much; Convulsions; Chemicals for Household Use; Treatment for Sunstroke; Co-operative House-keeping; Proper Clothing; Physical Culture; Sulphur in Sugar; The Ear; Ten Good Things to know, etc., etc. Office 218 Fulton St., N. Y.

HYGIEO-THERAPY. August. Contents. The Relationship of Chemistry to Physiology; Steady Nerves; The Small Economies of Life; Health and Higher Education; Anti-Vaccination Department; Department of Horticulture, etc., etc. Dr. T. V. Gifford & Co. Kokomo, Ind.

Teachers and Gentle Voices.

That "excellent thing in woman"—and in man, also, when in the school-room—the "gentle" voice, though not necessarily "soft" or "low," is a means of grace to teacher and taught alike. Few teachers realize how accurately their gain or loss in influence can be measured by the quality of the tone in which they talk. There is no excuse for the hard, sharp, rasping tone, so common as to be usually reckoned one of the characteristics of a "school-ma'm," even in the noisiest room or among the most unruly children. The law of *similia, similibus curantur* does not hold good in such a case. Screaming and shouting at children is to make demons even of little angels, and they must be angelic, indeed, who can escape such transformation.

The teacher should know how to make distinctness serve in place of force to the end of sparing her own throat and the nerves of her pupils.—CAROLINE B. LEROW, in *Ladies' Home Journal*.

In a little account of India, Herodotus says that it is the finest of all the countries of the East. He says that, with the exception of the horses, the beasts and birds in India are the largest in the world. He says that the people get their gold by washing it out, while other people have to dig for theirs. And then, as the acme of their lazy prosperity, he says their wool grows on trees. "The trees there, in a state of nature, bear woolly fruit, which in beauty and in strength surpasses the wool from sheep, and the people of India wear clothes made from it."

This is the first allusion to cotton made in western literature. It is a little curious, indeed, that no distinct reference to it is to be found in the Bible, which runs back to much further than Herodotus. The Jews must have seen cotton awnings and probably cotton clothing in Babylon; and there could hardly have been an army from the East on the soil of Palestine but embodied many cotton-clothed soldiers.

Herodotus, it will be seen, cites it by way of gratifying that curious natural wish of the human heart, that things may grow on trees. In all travellers' stories, their accounts of such marvels are the most attractive. Roast chickens, growing on trees, are a part of the bill of fare in Peter Wilkins. In the same category, Herodotus, wishing to commend India to his readers, tells them in brief that there is no need to feed or wash sheep,—none to clip their wool: an end to shepherds and to wolves; no nightly watches; no daily tramp for the recovery of ram or of lamb. All this disappears when he tells his readers that the wool grows on trees.

And, alas, the readers believed him as much and as little as the readers of Peter Wilkins believed him! —From "*Cotton from First to Last*," by Edward E. Hale, D. D. in *NEW ENGLAND MAGAZINE* for Sept.

KIND WORDS.

MANY thanks to the author of "Be Courteous" in the September No. It contains the panacea for many of the ills of life.

A. J. C.

Ah, if you knew what peace there is in an accepted sorrow!—*Madame Guyon*.

The Manifesto.

VOL. XX.

✓ NOVEMBER, 1890.

No. 11.

HISTORY OF THE CHURCH OF MT. LEBANON, N. Y.

No. 17.

BELIEVERS BEFORE THE LEGISLATURE.

A PETITION was presented to the Legislature about the beginning of the present century by a class who had seceded from the Society. They complained that while they were living in the Community they could not see their relatives.

A committee was chosen to investigate the case, and they reported that if any one was aggrieved they could present their complaint: but there was no farther action.

On the 16th of August 1813 and the 15th of Aug. 1814 several of the Brethren were drafted in the war service. A Declaration was drawn up and presented to the Legislature, which gave a fair statement of our objections to the bill.

As the Brethren had been repeatedly annoyed by the military officers of the town, a memorial was drawn up in 1816 and laid before the Senate. This was the first address ever sent by the Believers to the State Legislature. After a long and tedious attendance

upon the Legislature, an act was passed for the relief of the Shakers, dated, March 29, 1816, which partially exempted them from military duty.

An attempt was made at a later date to repeal the law of 1816 and to pass one which would require every able-bodied Shaker, between the ages of 18 and 45 years, to pay four dollars a year, as a substitute for military purposes.

On the 21st of Apr. 1818 the law was passed and we decided to pay the unjust fines, for the sake of maintaining peace with the state. On June 4, 1820, a law was passed exempting the Believers in the State of New York from all military duties. In 1823 an additional law was passed, that those who were conscientiously scrupulous about doing military duty, should be exempt by paying four dollars a year.

On the 8th of January 1824, twelve Brethren were taken from the Society at Watervliet and put in the jail at Albany, but were liberated the next day. A memorial was presented to the Legislature by the Brethren on which the Committee made a favorable report, but it was not approved and lost.

A memorial was then presented to

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